THE PACIFIC

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Pac Theo Sem Reading Room

PACIFIC Seminary Periodical

THROUGH DOUBT TO LIGHT.

"Doubt shrouds man's path in fog and mist,
Yet God's revealments still persist,
And he who follows day by day
The best he meets upon the way
Shall ever climb and ever learn
The truer good at every turn,
Until his feet are given wings
To haste toward eternal things,
And reach at last, upon the height,
The glory of unclouded light."

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

SOMETHING TO THINK ABOUT IN THE YEAR NINETEEN-FOURTEEN!

Very soon after the convention of temperance workers in Los Angeles on the 19th of November The Pacific predicted that the required number of signatures for the initiative petition would be secured and the people of California have placed before them for adoption or rejection in 1914 an amendment to the constitution prohibiting the manufacture and sale of intoxicating liquors.

It has not been difficult for the friends of the 1914 movement to secure twice the required number of names, and the submission of the amendment in 1914 is assured.

Such an amendment ought to carry. We shall have to alter greatly our estimate and judgment of women if it does not carry. We cannot today believe that the women of California will be misled by the specious reasoning concerning the liquor traffic, and allow the usual urging of business consideration to shape their voting. Not until the women have shown otherwise by their ballots will we believe such a thing.

We want to see California in the van of real progressive legislation—in those things which make for a better humanity. There is no other one thing that would push the state to so high a vantage ground as the wiping out of the saloon although surreptitiously for a time considerable of the iniquitous traffic should go on.

It was forty years ago that that great seer, Walt Whitman, wrote his "Song of the Redwood Tree." After reciting his visions of wealth for the Pacific shores, ships coming in from the whole round world and going out to the whole world, populous cities, the latest inventions, and all the features of a marvelous material civilization, the poet continued:

"But more in you than these, lands of the western shore!
These but the means, the implements, the standing ground.
I see in you, certain to come, the promise of thousands of years till now deferr'd,
Promis'd to be fulfill'd, our common kind, the race.

"The new society at last, proportionate to nature;
In man of you more than your mountain peaks, or stalwart trees imperial;
In women more, far more, than all your gold, or vines, or even vital air . . .
"I see the genius of the modern, child of the real and ideal,
Clearing the ground for broad humanity, the true America, heir of the past so grand,
To build a grander future!"

It seems now to be settled, practically, that the three Pacific Coast states, California, Oregon, and Washington, are to vote on prohibitory amendments in 1914. It will be an opportunity for the people of these Western shores to plant the banners of righteousness on far heights of advancement, and to summon others to follow them.

Ages ago the word of the Lord came to a leader in Israel: "O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children forever!

In these closing days of the year 1913 we wish to say to the Christian people of the Pacific Coast: Because of the submission of these amendments you are to be brought to face in the year 1914 one of the most critical and vital opportunities of your lives. "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord,—to the help of the Lord against the mighty."

No angel of the Lord need call down any bitter curse on California, or on Oregon, or on Washington, if the people of these states fail to wipe out the liquor traffic in 1914. The saloons as they go on with their deadly work will be the curse—awful, every intelligent man and woman knows, in their strokes of woe.

In that ancient song of Deborah and Barak, it was said: "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be among women in the tent!"

O women of these Pacific coast states! Have you not come to the kingdom—to the kingdom of equal suffrage—for such a time as this? Here is your throne! And it is one of untold power. Ascend and occupy it in 1914, and from henceforth forevermore!

WISE ACTION TAKEN BY FIRST CONGREGATIONAL CHURCH OF OAKLAND.

The action of the First Congregational Church of Oakland in adopting recently the course of procedure suggested by its board of trustees, which was published in The Pacific for December the 10th, has placed the church in right attitude before the public. It has definitely declared that it will in the near future sell the present site and purchase another in the downtown section only a few blocks from where it is now located.

Business men can no longer claim the church is blocking the development of the business area of the city, and the influence of the church be therefore affected. Moreover, the church has now committed itself to the down-town work; has shown that it knows exactly now what it wants to do and intends to do. Thus there is something to which people can tie. Further, this action, which was unanimous, will greatly simplify the work of securing a pastor. The qualifications for the pastorate in a church with its building located as the First Church's new building will be are different from those needed, for a family church in a distinct residential district. The church knows today bet-

ter than it did a month ago the kind of minister it needs; and any man who may be asked to consder a call will know plainly what will be demanded of him.

Now that this action has been taken there should be no impatience inside or outside the church if a change of locations should not be hurried. If the First Congregational Church of Oakland should not be in a new house of worship for two years neither the church nor any work in which it is interested will suffer.

TRIBUTE PAID TO GOVERNOR FREAR'S ADMINISTRATION IN HAWAII.

The December number of "The Friend," a Honolulu publication, contained an editorial written by the Rev. Dr. Doremus Scudder in which deserved tribute was paid to ex-Governor Frear of Hawaii for a remarkably fine administration of territorial affairs as governor. We quote as follows:

"Hawaii will always have cause to be grateful to the Honorable Walter F. Frear for his whole-souled devotion to the interests of the people, for his high conduct of the office of Governor, for the splendid achievements that mark his term of service and for the ideal of manhood in public employ which he has exhibited. He was called upon to follow two predecessors each of whom had conferred singular distinction upon the office of Governor. He has made the third in this triumvirate, which it is safe to say, will never be excelled. Hawaii has certainly been singularly fortunate in having had these three men at the helm in the troublous days of its early development as an integral part of the United States. The steady growth of the power of the Executive throughout the Union during the past decade has been viewed with mixed sentiments by conservatives and progressives. Some have seen in it a movement fraught with grave dangers; others have hailed it as a mighty aid to democracy. Everywhere the people are coming to look upon the Executive as their champion against the tyranny of wealth and the trusted leader in securing from the legislature the enactment of their will as expressed in party declarations. Ex-Governor Frear has well filled this part. Practically all the beneficial legislation since 1907, when he entered office, has been enacted under his championing leadership. In fact, most of the bills passed were drafted either by him or under his supervision or with his revision. The result is a surprising array of good laws. Probably the homesteading legislation which has sought to place the public land of the Territory in the hands of bona fide settlers and to keep it out of the group of large corporations, will prove to have been the greatest achievement of former Governor Frear's administration. The Organic Act had to be amended in order to secure the passage of the various provisions. Mr. Frear drafted the amendments and engineered them through Congress. Supplementing the main object of this legislation, the ex-Governor induced the Legislature to pass laws making all funds realized from homesteads available for homestead roads and assisting settlers in marketing their produce and in obtaining proper seed. Other laws on behalf of farmers extend the work of the Board of Agriculture and Forestry and press the College of Hawaii into practical service in maintaining an experiment station for poultry, swine and cows. In the line of public education, the advance during Mr. Frear's administration has been remarkable. The passage of the law regulating the finances of the educational department introduced order into what was chaos before. The McKinley High, Liliokalani, Pokuhaina, Hilo Union, Wailuku High, Lahaina, Lahainaluna, and Girls' Industrial Schools' new buildings date from this administration. Mr. Frear also secured from Mr. Carnegie the gift of the Territorial Library building. His term of office has coincided with a forward movement in good road construction culminating in the provision for belt roads throughout the Islands. Other measures have dealt wtih primary elections, permanent voters' register, government deposits in local banks, leprosy, tuberculosis, taxation, indeterminate sentence, Workmen's Compensation and Public Utilities Commission. The vexed question between the public and the Honolulu Rapid Transit Company was also most equitably settled through his agency. Only those who have been called upon to work side by side with Mr. Frear know with what unselfish devotion he gave himself to the duties of his office. His mastery of the details of every subject he touched was a constant surprise to specialists themselves. One of the most delightful features of his administration was its genuine friendliness. The home of the former Governor was the people's home. In the social conduct of his office he was fortunate in having as the sharer of his responsibilities and privileges such a fascinating, gracious, democratic, accomplished and perfect mistress of the Executive Mansion as Mrs. Frear, to whom the Territory owes more of the larger success of this administration than it will ever fully realize."

Although Mr. Frear's resignation had been in the hands of President Wilson since last March, it was not accepted until a few weeks ago, and when it was accepted the President sent a letter thanking Governor Frear for the service he had rendered in his official position. Many of our readers will link the name of ex-Governor W. F. Frear with that of Walter Frear of many years of fine service in the work of Congregationalism and the Church Kingdom in California, first; then for a time in Honolulu, and then again in California. Father and son are leaving large impress for good on these Pacific shores. Ex-Governor Frear was for several years chief justice of the supreme court of Hawaii.

It will be observed in what we quote from "The Friend" that while governor Mr. Frear put through a large amount of progressive legislation. He was appointed by President Taft and supported him for renomination at Chicago. It is one of the many things going to show that such legislation is far from being fathered alone by the Progressive party people.

CHINAMEN IN OUR MILITIA.

They Will Form a Regiment in Hawaii.

A company of Chinamen, all citizens of the United States, has been mustered into the military service of this country. A second company is preparing to take the oath, with the probabilities that within a year there will be a regiment of Chinese in the militia organization.

The Chinamen who have been accepted by the Government are natives of Honolulu and the first company consists of about sixty bright young men. Col. Jones, Adjutant General of Hawaii, and Lieut. A. L. Bump, U. S. Army, the inspector-instructor of the National Guard of Hawaii, have reported that the new guardsmen are as enthusiastic as

any civilian soldiers they have seen anywhere.

The guard officer to whom most credit is due for the organization of the Chinese company is Lieut. W. V.Kolb, N. G. of Hawaii, who has taken a deep interest in the young Chinamen and who gave them the necessary preliminary instruction. Every man in the company is a graduate of one of the Honolulu high schools and every one was born in Honolulu or some part of the Hawaiian Islands.

ADEQUATE RELIGIOUS SERVICE FOR THE NAVY.

A Young Men's Christian Association secretary for every first line battleship in the navy and a large increase in the number of naval chaplains are favored by Secretary of the Navy Josephus Daniels, who, in expressing his views on the subject a few days ago, called attention to the fact that there are no more spiritual advisers for the 67,000 men in the navy of to-day than there were for the 12,000 men of the American Navy of forty years ago.

"When the United States Navy was authorized in the days of Washington," said Secretary Daniels, "Congress never authorized a ship without providing a chaplain for that ship, when commissioned, and it is my purpose to earnestly recommend to Congress to make provision for a chaplain or come competent religious leader on every ship and at every naval station of the United States Navy.

"I was surprised and saddened when I found out that in the Marine Corps of 10,000 men, a corps made up of young men upon whom the country confidently relies, there is not a single Chaplain. I shall ask Congress not to permit this neglect of the highest welfare of the marines to longer continue, and to provide sufficient chaplains and assistants to conduct religious services every Sunday wherever sailors and marines are gathered, whether on land or on sea.

"There is need to go back to old principles, but not to old application of principles. When the navy was established Congress, having arranged for the ships and their officers then set to work at establishing a code of 'Rules for the Regulation of the Navy of the United Colonies.' These were very thorough, and would seem to provide for every possible contingency. Among other provisions it was directed that 'the commanders of the ships of the thirteen United Colonies are to take care that divine service be performed twice a day on board and a sermon preached on Sunday, unless bad weather or extraordinary accidents prevent.' Another article in the regulations reads; 'If any man shall be heard to swear, curse or blaspheme the name of God the commander is strictly enjoined to punish them for every offense by causing them to wear a wooden collar or some other shameful badge of distinction for so long a time as he shall judge proper. If he be a commissioned officer, he shall forfeit one shilling for each offense and a warrant or inferior officer six pence.' Those rules would be called drastic in our day, but is it not better to be too rigid than to lapse into present-day methods of too great laxity?

"As an editor and publisher of a newspaper, I made it my business always to refuse an advertisement if I had reason to believe that the advertiser would not live up to the guarantees contained in that advertisement. I find that the Navy Department in its advertisements seeking to induce enlistments under 'Religious Services' has this statement: 'Each commanding officer is required by law to hold divine service each Sunday morning on board his ship whenever the weather and other circumstances will permit, and every officer and seaman is urged to attend the worship of Almighty God.' That is an inducement held out to men to enter the service. How do we keep that promise? Religious services are held only on those ships which have Chaplains, and as there are only twenty-four chaplains part of whom are on shore duty, and more than one hundred important ships, it is clear that the promise is not kept.

"I do not expect Congress to authorize the appointment of enough chaplains to assign one to every ship," continued Secretary Daniels, "but I do believe the number will be substantially increased and I shall urge that besides the additional chaplains who will be authorized Congress will appropriate a sufficient sum to enable the Secretary to engage enough capable young religious leaders, so that upon every ship there will be either a chaplain or a welfare secretary. The welfare secretary will be to a ship what a secretary is to a Young Men's Christian Association. He will lead in religious, educational, and athletic work among young men. They will be selected from Catholic and Protestant societies and from the Young Men's Christian Association. There will be a decided advantage in having specially trained young men to lead the sailors in uplift and in athletics.

"The ministrations of the chaplain will be separate, and the welfare secretaries will be able to supplement their work, and in athletics and in Bible study these young leaders will be able to reach and help the young men on shipboard in some lines in which a chaplain might not so well enter. Young men engaged in a religious work have a comradeship and an intuition in dealing with other young men peculiar to youth. It is for that reason I am earnestly desirous of securing for every ship a young secretary whose life is devoted to the religious and educational work among young men. The personnel of the navy is made up chiefly of men under 25. Those who stand most in need of receiving the same religious instruction given in their homes are the newly enlisted men. They come aboard ship first from the wholesome influences of the training stations and the elevating environment of their homes.

"There is no field so inviting to the chaplain or the Y. M. C. secretary or other welfare secretary as a company of hundreds of ambitious and patriotic American youths. Ambition and a desire for adventure and love of the sea have been the calls to which they listened when they entered the navy. They are being taught the elements of an education in the schools; they are learning rapidly the practical duties on shipboard. Are they to be taught in these important things and given no systematic teaching of the things that make for their lasting welfare? Are they to be denied the strengthening that comes to their higher natures because the Government gives them everything else they need and dwarfs their souls?"

HOW TO TELL A TURKEY'S AGE.

"Casey," said Pat, "how do yez tell th' age of a tu-u-rkey?"

"Oi can always tell by the teeth," said Casey.

'By the teeth?" exclaimed Pat. "But a tu-u-rkey has no teeth."

"No," admitted Casey, "but Oi have."

"HE WENT OUT NOT KNOWING WHITHER HE WENT."

In Memory Of John Alexander Cruzan.

Mention was made in The Pacific a few weeks ago of the passing into the other life of the Rev. J. A. Cruzan who spent many years in the Congregational ministry on this coast, but who went in 1899 to the Unitarians.

Last week we noticed in the December number of The Pacific Unitarian an excellent sketch of Mr. Cruzan's life. He was a man highly esteemed by Congregationalists, who saw but little of him however after he went to the Unitarians. Indeed it seemed to some of his old associates and friends that he tried to keep aloof from them. But many followed him with interest and esteem and love all these years since he went out from us, and we feel confident that what we quote from the Pacific Unitarian will be welcomed by many of our readers.

Mr. Cruzan must have missed the fellowship which he had for many years in Congregationalism; and doubtless this story of his labors in scattered and difficult Unitarian fields will be full of pathos to some who knew him as a Congregationalist. But all will be glad to read the tribute to his worth, from that source, and will rejoice that his years after he went from us were so servicable.

To be historically correct, the article which we quote should state that Mr. Cruzan was editor of The Pacific six months instead of a year—from January 1st 1897 to July 1st 1897. The present writer took charge in July 1897. Inasmuch as he was not ready then to decide to take the work except for a few months and being of opinion that frequent changes would be detrimental to the paper, he suggested that Mr. Cruzan's name stand for a while as editor with his as associate. It remained thus to the end of the year, although Mr. Cruzan had no connection whatever with the paper after July.

The present writer's acquaintance with Mr. Cruzan began when the one was pastor at Pacific Grove, the other at Santa Cruz. Only once since he went to the Unitarians have we met; and others of his Congregational friends have reported similarly—that he had dropped out of their lives entirely, though all would have enjoyed seeing him drop in on them now and then. It does seem that not to have cut himself off so wholly from his past, would have been less painful. But having set his face in a different way he steadfastly pursued it in such a manner as seemed best to him, and perhaps with a less sense of loss than if he had clung somewhat to his past.

It was brave throughout; but to this day there are those of his old friends who think that he was sufficiently in accord with Congregational belief to have remained.

We quote now from The Pacific Unitarian:

"When Mr. Cruzan died at his home near Santa Rosa on the evening of October 11th, a faithful servant of God passed to his reward, and one who for the past ten years and more has been an energetic and effective worker in our churches on this coast. He was born in southern Indiana in 1841, but spent the most of his life to young manhood in Wisconsin and northern Iowa. While but a lad he set out to learn the printer's trade, in which he became an expert; and at the age of sixteen he took up newspaper work. He gave this up in 1861 to enlist in the army, and served for three and a half years in the Civil War. After his return he became seriously interested in religion, and determined to become a minister; and to this end he studied at Beloit College, and at Chicago Theological Seminary, from which he was graduated in 1871. After this for more than thirty years he served in the ministry of Congregational churches.

"After serving several years at St. Charles, Ill., and at Sioux Falls, S. D., he came to the Pacific Coast in 1877 as minister of the First Congregational Church at Portland, Oregon, where he served with conspicuous success for five years, until the failure of his voice compelled him to seek another climate. Here he came into association with Rev. T. L. Eliot, and this fact, as he afterwards confessed, had not a little to do with bringing about his later change of views and church relations. In the Hawaiian Islands, however, whither he had gone in search of better health, he found himself in an atmosphere allowing him so much freedom that for some time he felt at peace where he was. He was minister of the Fort St. Church (now the Central Union Church) at Honolulu for six years, and of the Union Church at Hilo for four years. In the Islands he occupied a position of great influence, and was a member of the 'Committee of Thirteen' to draft the new Constitution which King Kalakaua signed. After returning to California he served the Third Congregational Church in San Francisco for three years and the Congregational Church at Santa Cruz for three years, and was editor of our Congregational contemporary, The Pacific, for one year.

"Mr. Cruzan had always belonged to the liberal wing of his denomination, but in 1898 he began seriously to study the teachings of Unitarianism. Becoming convinced that they were true, he felt that he could no longer with good conscience remain where he was, and in 1899 he accordingly sought Unitarian fellowship. For one who had occupied an honorable position in his denomination, it was a costly step and a brave one to take, at the age of sixty-one, to go out not knowing whither he went; and the price he was required to pay was a heavy one both financially and socially. For he now entered upon a period of ten years' service in very modest posts, with salaries but a fraction of what he had formerly received, and worked solely in places offering serious problems and hard ones to solve, and often in most discouraging circumstances: But Mr. Cruzan was a good soldier who knew how to endure hardships without complaint; and suffer as he might, socially, materially or physically he habitually wore the mien of courage, faith, and cheer which, resolutely carried out, served to redeem more than one desperate situation with which he had to deal.

"In the Unitarian ministry, Mr. Cruzan served churches at Great Falls, Mont., 1903-4; at Santa Rosa for a few months in 1904; at Spokane, 1904-6, and at San Jose, 1906-8. In the autumn of 1908 he was appointed Field Agent for the Pacific States, and served in this capacity until the finances of the Association caused the office to be abandoned in the spring of 1911. His task as Field Agent was the extremely difficult one of nursing back to health churches that were apparently about to die, or to bring to life those apparently already dead; and the necessities of the situation required him to accomplish his tasks in the shortest possible time. A settled minister may build up a church patiently, one by one; but a Field Agent is expected to get results quickly in order to justify his special office. Mr. Cruzan was equal to his task. He was rich in experience of how to go to work, he was resourceful, he was 'a good mixer,' he was an efficient organizer, he was a strong and thoughtful preacher, and he thoroughly believed in

his cause and devoted himself to it with tireless energy. His first field was at Eureka, where he took a starved and discouraged church just ready to disband, and within a few months left it ready to call a permanent minister and to erect a place of worship. He next undertook a similar work at Everett, where by energetic methods and vigorous preaching he gathered in three months a congregation of excellent size, and turned it over to a permanent minister. It is no reflection upon his work that the church has not maintained itself at the point where he left it; but it is instead a compliment to his powers that where other excellent men have found it impossible to make headway, he should in so short a time have gotten such ample results. In the autumn of 1909 Mr. Cruzan went to Fresno, a field in some respects even more difficult, as well as more important, than either of the others he had saved. He went uninvited, and in a sense without encouragement, except through instructions from above to rally and organize our scattered forces, and bring them to the point of erecting a building and calling a permanent minister. His commission was executed within eight months, when he turned a well organized congregation over to a new minister, with plans for building already far advanced. The remainder of his field service was spent in briefer periods of earnest work at Boise, at Alameda, and in the Richmond District of San Francisco, where he hoped to rebuild a second church; but his term of office expired before it was possible to accomplish permanent results. After a few months of inactivity Mr. Cruzan went at the end of 1911 to his last field of labor, at Salem, Oregon—another run-down, scattered, and somewhat discouraged church. Here he labored for seven months, practically a sick man all of the time, obliged to go to bed a part of every day, and on some occasions to preach sitting because too weak to stand. Here again it was the familiar story of earnest and able work, in the pulpit and out of it; and the familiar result of a church reorganized, strengthened, and increased in numbers. It was a matter of deep and universal regret when he found himself unable to return after the summer vacation of last year. From this time on he passed into steady decline of physical strength and of mental power, until his release.

"Mr. Cruzan was a scholar by nature, and a man of wide and deep reading, the results of which were apparent in the wide range and the depth of his preaching which was richly illustrated from his knowledge of literature, history, and science. At the same time his preaching was, in the better sense of the word, popular; and he had uncommon success in interesting his hearers in the study of the Bible from the modern point of view. Without being in the least overbearing, he was a natural leader of men, as his various successful missions showed. Wherever he served, he gave himself to his work with untiring and unselfish devotion, never seeking credit or praise for himself, and satisfied if he could but advance the cause for which he worked."

"Mr. Cruzan was married in 1876 to Miss Angela Ide, who survives him, as do also a daughter, Mrs. Arthur Fickenscher of Oakland, well known in musical circles, and two sons, Harold Ide Cruzan of the San Francisco bar, and Donald J. Cruzan of Santa Rosa."

Nothing out of its place is good; nothing in its place is bad.—Whitman.

"BLESSED ARE THEY THAT MOURN."

William Norris Burr.

Why should the Master have said that?

Would He have come to one on that black day when mother died to say that the experience was a blessed one?

Sometimes people with long faces and mouths full of pious phrases come to us in our time of trouble and say cheap things about being resigned to the Lord's will, and we do not get much comfort from it. But here is the Master saying "Blessed are they that mourn." Just what did He have in mind when He uttered the words?

Possibly we may gather a fair answer in the heart of East Africa. We visit a native village—just a collection of rude, filthy huts, too filthy to be described. "Old toothless dames are plaiting baskets, or twisting grass thread upon their thighs; women are rubbing with stones the corn or beans, which they have previously pounded in a rude mortar, until the mass becomes a wet paste; a man is pegging down to the ground to dry a goat-skin which he has partially deprived of its hair; young women are making castor-oil to be mixed with red clay and used as a rouge for their wet faces; naked picaninnies are proceeding, crab-fashion, along the bare side of a hill, trying to creep."

Cut a little way from one of the huts, under a few weeds put up as a shade, lies an old mother, sick unto death, uncared for save for that rude shelter of weeds. As soon as that mother dies the body will be taken into the forest and left to the hyenas. No mourning.

Another similar picture: When the mother of the old-time uncivilized Alaska Indian grew too feeble for work, he shut her in a snow-hut, left her to starve, or smothered her at once, and went on his way rejoicing. No mourning for mother among those old-time Alaskans. No mouring for mother among the savage natives of British East Africa. But when your mother died the light of your life went out. You "mourned." Which is the blessed one, you or the savage African or Alaskan who have not grown fine enough to mourn? Blessed are they who **can** mourn.

And those who cannot mourn are not all of them savage Africans or Alaskans. There are men and women who never feel a sense of the evil, the wrong, that is in the world, except in some narrow, self-centered sense. There are people who go through life from the cradle to the grave with the world's woe all about them, who never give it the mourner's thought. They never mourn over evil conditions. They hear without heeding the wail of the world, or they too often never hear it at all. They never feel any pain except that which pinches their own bodies. They are not pained deeply because others are in pain, or because others are too dull to feel life's finer pain.

Then there are others who **do** feel the sins and sorrows of the world so deeply that it is quite true to be saying of them that they are bearing the world's woe. It hurts them to see many of their fellows living contentedly the low-planed life, when life holds so much that is fine and strong and beautiful that they might be enjoying. It is because a man **can** mourn that he goes down into city slums and starts a Rescue Mission for men who are down and out. It is because he **can** mourn that Dan Crawford buried himself in the Bantu grass in Africa, and stayed there twenty-two years without a furlough, widening sixty miles of grass paths into streets and changing six miles of tubercular hovels into model villages, at the same time opening the eyes of

the blind black folk to the splendid vision of the world's Redeemer; and that he "thinks black" all the time he is away from his beloved people, and prepares eagerly for his return to them with not so much as a dream of ever leaving them again until he is called up higher. It is because he **can** mourn—because he has a heart fine enough **to** mourn over the degraded condition of certain of his fellow mortals, that William Duncan has clung to his work among the Alaska Indians for fifty-five years, and has built up Metlakatala, and in doing it has built up a portion of the Master's kingdom on the earth. It was because He could mourn that Jesus carried **our** sorrows and bore **our** sins in His own body on the tree. We cannot be understanding the Master; we cannot be catching the spirit of His kingdom if we cannot mourn because of the sins and sorrows and low-planed living of those who have not caught Jesus Christ into their lives. Blessed are they that **mourn**!

NATIONAL PROHIBITION.

An Address By Ernest H. Cherrington.

(On the 10th of December one thousand representative men of the nation presented to the President and Congress at Washington a petition asking the submission to the states of a constitutional amendment prohibiting the liquor traffic. Mr. Ernest H. Cherrington, who made the principal address is one of the best posted men in America on the temperance question as it relates to state, national and international politics. He was appointed by President Wilson to represent America in the great International Congress against Alcoholism held at Milan, Italy, this year. He is the author of numerous standard works on temperance and is the editor of the American Issue, the official organ of the Anti-Saloon League of America. His address is given here.—Editor.)

This committee of one thousand men, coming as they do from every state of the Union, represents a vast multitude of men and women in every walk of life.

As American citizens they appear at the doors of the Capitol of this great republic in harmony with the spirit of Article 1 of the amendments to the federal constitution, which guarantees "the right of the people peaceably to assemble and petition the government for a redress of grievances."

Purpose Of The Committee Of One Thousand.

The gentlemen composing this committee are here in no spirit of bombast or parade, but on serious business. They are not fanatics who have narrowed their thought and vision to a single propaganda, but thoughtful patriotic men who realize that there is more than one question before the public and more than one problem for society to solve.

They are a part of the incorporate body politic which you

represent. They are stockholders in the great institutions of American society, whose legal destinies, for the time being, rest in your hands.

They do not expect or desire the representatives of the people in this great federal lgislative body to be alone concerned with the particular needs of the temperance reform. They recognize and are intensely interested in the questions of the hour, with which their representatives in Congress must grapple—the tariff, the currency question, the vital issues of war and peace, the imminent industrial problems, the problems of taxation and revenue, and other important

Because they are thus seriously interested in these vital questions which touch the very heart of the nation by touching the well-being of American men and women, in the home, in the shop, in the business enterprise and in the moral and religious institutions, they are, therefore, all the more intensely interested in the varied and important issues involved in the proposed legislation which is hereby committed to your care.

Where Prohibition Has Been Adopted.

The absolute prohibition of the sale of intoxicating liquors for beverage purposes has been adopted by nine states (Maine, Kansas, North Dakota, Georgia, North Carolina, Oklahoma, Mississippi, Tennessee and West Virginia) having an aggressive population of 14,685,961.

The legislatures of thirty-one other states (Alabama, Arizona, California, Colorado, Connecticut, Delaware, Florida, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New York, Ohio, Oregon, Rhode Island, South Carolina, Texas, Utah, Vermont, Virginia, Washington and Wisconsin) have by law prohibited the sale of intoxicating liquors in certain classes of political subdivisions prohibition becoming operative whenever a majority of the electors in a regular or special election indicate by vote that they wish the provisions of the law to apply. Under the operation of the laws in these states, 26,446,810 people are living under prohibition by legislative enactment.

In three other states (Arkansas, Iowa and South Dakota) the legislatures have enacted laws placing all sections of the state under prohibition except in political subdivisions where a majority of the electors indicate that they do not wish the provision of such law to apply. In these three states there are 3,693,201 people living in prohibition territory.

In the states of Wyoming and New Mexico the legislatures have prohibited the sale of liquors in all sections except certain classes of incorporated municipalities. In still other states the legislatures have arbitrarily placed certain areas under prohibition legislation, thus adding to the aggregate population in prohibition territory.

Prohibition Policy Of The Federal Government.

The United States government, moreover, has prohibited the traffic in Indian countries, in certain portions of the territories, in military forts and reservations, in the United States navy, in the national Capitol building, in national and state soldiers' homes, and in other specified areas under federal control.

As a result of the operation of these several provisions, at the present time more than 47,000,000 of the population of the United States live under prohibition and more than 71 per cent of the area of the nation is, by federal, state or local decree, prohibition territory.

No Interference With Individual Rights.

In seeking this proposed change in the supreme law of the land, the temperance forces of this nation are not seeking in any way to interfere or enroach upon the rights of any American citizen or any class of American citizens. The voice of the supreme court of the United States has for all time clarified the atmosphere as to the question of individual rights in the retail liquor business. The decision handed down by that great tribunal in the Christensen case twenty-three years ago, reads in part as follows: "There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of the state or of a citizen of the United States."

We believe that just as the time came when the problem

of human slavery compelled recognition at the hands of the federal government, so has the time arrived when the American liquor problem can be dealt with adequately only by the nation as a whole.

In this connection it is most significant that at no time during all the long agitation against human slavery did any federal authority, much less the supreme court of the United States, so strip the institution of human slavery of all rights to exist as that supreme authority has already repeatedly done in the case of the institution of the liquor traffic.

What Prohibition Amendment Means.

This proposed amendment to the constitution should, we believe, be submitted by Congress to the states and should be ratified by the states because of what such action will mean to the general moral, political, social and economic well-being of the people of this nation.

In urging upon Congress the importance of this proposed legislation, the temperance forces of this country, whom we have the honor to represent, are not requsting Congress to try an experiment. The results of the many experiments by states and subdivisions of states covering long periods of years, furnish abundant evidence of the social, economic, political and moral effect of a prohibition policy.

In the proportion of population under prohibition, the forty-eight states and the District of Columbia naturally divide themselves into four classes—first, the prohibition states; second, the near-prohibition states; third, the partially license states; and fourth, the license states.

The first class, or the prohibition states, represents a population of 14,685,961, and consists of nine states, each of which has adopted prohibition for the entire state. The second class, or the near-prohibition states, represents a population of 26,573,611, and consists of seventeen states in each of which between 50 per cent and 90 per cent of the population lives in prohibition territory. The third class, or the partially license class, represents a population of 28,418,784, and consists of thirteen states, in each of which between 25 per cent and 50 per cent of the population lives in prohibition territory. The fourth class, or the license states, represents a population of 22,293,910 and consists of nine states and the District of Columbia in each of which less than 25 per cent of the population lives in prohibition territory.

Effect Of Prohibition On Crime, Pauperism And Insanity.

The supreme court of the United States is authority for the declaration that "the statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source."

No state of the Union has given prohibition so fair a trial as has the state of Kansas. Today that state presents the unparalleled record of almost two-thirds of the counties of the state without a single prisoner serving sentence for crime, while in some of the counties a jury to try a criminal case has not been called in ten years.

The federal census reports for 1910 show that the number of paupers in almshouses per 100,000 population, in the prohibition states (eight of which were under prohibition in 1910) is 46; in the seventeen near-prohbition states, 54; in the thirteen partially license states, 123, and in the nine license states, 129.

The relation of the liquor traffic to the alarming growth of insanity among our people is engaging the interest and attention of the world's best scientists. The United States census reports for 1910 show the number of insane in hospitals per 100,000 population in the nine prohibition states to be 119; in the seventeen near-prohibition states, 150; in the thirteen partially license states, 242, and in the nine license states, 276.

Public Education Encouraged By Prohibition.

The relation of the prohibition policy to public education in the United States also presents an interesting study. The census reports do not give what should be considered a fair comparison in this connection, because of the fact that most of the prohibition states are southern states with large percentages of negro population, which, in the very nature of the case, tends to make a lower proportionate showing for the public schools than in states not having such a large population.

In spite of this fact, however, the census reports for 1911 show the number of children enrolled in the public graded and high schools of the nine prohibition states to be 76 per cent of the total number of children of school age, while in the nine extreme license states the proportion is only 69 per cent.

Similar contrasts are shown in the federal census reports in the number of persons to every family in the several states, the number of families owning their own homes, the criminal statistics for state penal institutions and other data touching either directly or indirectly upon the liquor problem.

The voice of the courts, the reports of the statistical departments of the several states and of the United States Census Bureau, the record of every community, county, city or state, where both the prohibition and license policies have been given fair trials, all bear unimpeachable testimony to the fact that the prohibition of the liquor traffic reduces crime, pauperism and insanity, increases legitimate business, tends to clean politics, elevates public morality and promotes the general welfare.

National Prohibition Only Hope For Cities.

This amendment to the federal constitution, moreover, should be adopted because it presents the only hope for the speedy solution of the growing liquor problem in our great centers of population.

We have reached a stage in the progress of the movement for prohibition when the activities of the liquor traffic are centered in the cities of the nation. The urban population in the nine prohibition states is only 20 per cent; in the seventeen near-prohibition states it is 28 per cent; in the thirteen partially license states it is 58 per cent and in the nine license states it is 71 per cent. The Gibralter of the American liquor traffic, therefore, is the American city.

One-half of all the people now living in license territory in the United States live in four states—New York, Pennsylvania, Illinois and New Jersey. One-fourth of all the people in this nation who live in saloon territory live in six cities (New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland). One-half of all the saloons in the United States are located in fourteen cities. There are fewer saloons south of Mason and Dixon's Line than there are in the city of Chicago. Thirty-six states of this Union have fewer saloons in the aggregate than the city of New York. These significant facts, together with the well-known fact that the vices of the nation center in our cities thus adding complications to complications, make the great moral and

social problems of the city practically unsolvable so far as the city alone is concerned.

Immigration Complicates City Liquor Problem.

The rapidly increasing immigration, especially from the countries of Southern Europe, presents a condition in this connection which tends to make the city liquor problem even more complex. The millions which are being added to our population each decade are for the most part being poured into the license cities and states of the nation. The foreign born population of the nine prohibition states is 4 per cent; that of the seventeen near-prohibition states is 8 per cent; that of the thirteen partially license states is 18 per cent; while that of the nine license states is 22 per cent. A very large portion of those who come to our shores come from countries where the per capita consumption of intoxicating liquors is almost three times as large as it is in the United States of America. Taking into account this one item alone, and taking it for granted that the immigrant represents an average in the country whence he comes, it would be necessary to convert to total abstinence upon the average more than two million average Americans per year in order to offset the natural increase in the per capita consumption of intoxicating liquors because of immigration.

Rural States Must Help Cities.

It is not difficult, therefore, to see that the forces struggling for sobriety in these vast centers of population must have the assistance of the rural communities and the rural states in order to extricate themselves from the entangling meshes woven by the liquor traffic in the cities. It is not only proper and right that the rural states of a Republic like ours should have a voice in the nation-wide problems which center in the cities, but from the standpoint of the welfare of the cities themselves, such a course is imperative.

In all questions which touch the moral and civic well-being of all the people in a state the sovereign will of the people of that state as a whole must be superior to the will of a single city. It is likewise equitable and just that on like questions the sovereign will of the people in all the forty-eight states of this Union should be supreme.

Congress Simply Asked To Refer Question To States.

If time was when this nation could not exist half slave and half free, certainly time is soon to be when, according to all signs, this nation cannot exist half license and half prohibition.

While we confidently believe that the only solution of this problem lies in national Prohibition, we do not ask by the proposed legislation that the members of Congress adopt this same belief; what we do respectfully request and all that is asked by this proposed bill, is that this question be put to the legislature of our several states. The passage of this bill of itself by Congress would not mean prohibition. It would simply mean that Congress had given to the states the opportunity to decide the question, in harmony with the will of all the people.

Prohibition Now Of National Political Importance.

When more than 47,000,000 of our population live in territory from which the saloon has been banished by the sovereign will of the people, and when a very large percentage of the population in the remaining license territory of the nation is earnestly and actively favorable to prohibition legislation, it is certainly not presumptuous to assume that the time has come when this question should be considered of national political importance. Rather it would seem presumptuous to insist that such an issue of such vital concern to the public peace, the public health, the public morals and the public welfare, and which has assumed such enlarged proportions during recent years, should be considered to be outside the realm of national political thought and action.

Preamble To Constitution An Argument For Prohibition.

Resting our cause, therefore, on the enduring and eternal principles of justice and righteousness, we respectfully and earnestly submit to you this proposed legislation, confident in the belief that its enactment into law will in no small degree conserve and promote the interests of the nation in which we live.

In full harmony with the avowed and declared objects of free government, so forcibly and fittingly set forth in the language of the Preamble to the Constitution of the United States we present to you this proposed amendment to that sacred document "in order to form a more perfect Union, establish justice, insure domestic tranquility provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity."

JOB'S ANSWER—WHAT?

Editor The Pacific:

I was much interested in your report of Dr. Aked's book on Job, especially in the paragraph relating to Jehovah's answer to Job. The paragraph is most impressive, as you say, but it seems to me to be self-contradictory. Jehovah **answers,** and **says nothing.** When I taught the book, in the class-room, years ago, I sought to bring out, what is implicit in Dr. Aked's words—that Job was answered, in the only way that could satisfy him. To me not to make this emphatic is to treat the book as a torso; the words "now mine eye seeth thee," as a sort of anti-climax; and the theophanic section out of relation to the other parts, as over against traditional theology.

It is not easy to show this fully in a few words. Suppose we say Job is Man in his search after God, and the keynote of the book: "O that I knew where I might find Him, I would come even to His seat." Only in the Cosmos, we will say, is God revealed. The cosmic order is a daily sacrament to our souls; not "red in tooth and claw," but a body broken, an organism in travail. The author of Job saw this The book is his **Weltanschauung,** world-attitude. And it is marvellously up to date. "This is my beloved Son in whom I am well pleased," when God bringeth the first begotten into the world. And when the morning-stars sang together, and all the sons of God shouted for joy, their chorus was to the theme, Behold! it is all very good. It seems to me we have no background, otherwise, at all commensurate with a true Christology which is, after all, a Cosmology—as in Ephesians and Colossians. Job as validating the cosmos is a prophesy of the Christ, in a correlative sense; neither the one without the other; and God faithful to both, and delighting in his works.

Whether this exposition be pertinent or not, I may perhaps say that since I saw it, years ago, it has become the substratum of all my thinking, and, like Job, to quote Dr. Aked's words, I am "satisfied,"—heart and mind.

I see it in literature, too. Shelley's Prometheus and Hellas; Browning's Fra Lippi; Tennyson's Higher Panthe-

ism, and in his vision of "that one far-off, divine event, to which the whole creation moves." Scientist, on every hand, are beginning to see it, as Sir Oliver Lodge and others. Geo. Meredith knew it, when he tells us that Nature is to be trusted "down to death." Shall we instance Margaret Fuller: "I accept the universe"; and Emerson, and Walt Whitman? We may use them, but they are too vague for the more specfic thought of our day—that God made the world to be inhabited (in thought and heart). He made it not in vain.

I would like to expand and illustrate my thought by using the more recent writers on botany and plant-life, and the life-relations of plants. What parables are here! How Jesus would have delighted in them! This world His Father's house, and he about his father's business. The author of Job is surely of our own day. W. W. LOVEJOY.

* * * * *

The editor of The Pacific is of opinion that Dr. Aked's book does show that Job was answered in the only way that could satisfy him. This was very plainly implied and we are inclined to say distinctly stated in what was quoted therefrom; but it will be plainer to all who will read the book. A few lines from a statement or argument give a very inadequate conception.

Dr. Aked's consideration of the drama of Job leads him to a few words on that form of apologetic known as "Christian evidences," in which he says that every apologetic is relative, relative to the individual to whom it is addressed, to his temperament, his training, the stage of development he has reached, and the mood in which it finds him. Leading up to this is reference to certain experiences in the lives of men who had lost their faith and had fought their way back to it. Here Dr. Aked says: "Their stories are admirably told—only, one is little wiser when he has read them. The precise thing which for each one laid low and brought back the soul to God is still to seek. Each one is satisfied as Job is satisfied, not because God has supplied the ground of intellectual assent to dogma, but because he has revealed himself to the waiting heart. He has 'answered' out of the whirlwind."

The very fact, however, that Dr. Aked puts quotation marks around the word "answered" indicates that he uses it in some limited or qualified sense.

Job was silenced and satisfied; but not answered in such manner that much mystery did not remain to him unexplained.

Overwhelmed and silenced by the vastness of God and his universe, Job was brought to realize that there are some things which belong only unto God.

"Hast thou commanded the morning since thy days began,
And caused the day to know its place?

. . . . . .

Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?

. . . . . .

Where is the way to the dwelling of light?
And as for darkness, where is the place thereof?"

The irony of it all did the work. Job's faith soared above all mystery, and he was satisfied.

Dr. Aked in his exposition quotes one of our poets:

"O wonder of Cosmical Order, oh, Maker and Ruler of all,
Before Whose Infinite greatness in silence we worship and fall!
Could I doubt the Will which keeps this great universe steadfast and sure
Might be less than his creatures thought, full of goodness, pitiful, pure?
Could I dream that the Power which keeps those great suns circling round
Took no thought for the humblest life which flutters and falls to the ground?"

For Job and for all the last resort is Faith; it is Trust. When that point is reached, those questions are answered, into the mysteries of which only God can enter.

ULTIMA VERITAS.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,

While the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace;

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And, fierce though the fiends may fight,
And long though the angels hide;
I know that Truth and Right
Have the universe on their side;

And that somewhere, beyond the stars,
Is a Love that is better than Fate;
When the night unlocks her bars,
I shall see him, and I will wait.

—Washington Gladden.

TESTING THE TESTIMONY OF THE CRITICAL SENSE AS TO THE CHRISTMAS STORIES.

In the articles which have preceded this one, I have testified that my own critical sense, if I have any, sees distinctly that these gospel stories concerning the birth of Jesus are true, and I have ventured to affirm that this testimony has been so universal and continuous as to have developed a Christian consciousness respecting them—a con-

fidence in them which can never be broken down in the Christian world at large.

Let me now put this vision and this consciousness to the test of facts. Of course this whole discussion, as I am making it, hinges on what has been called the "virgin birth" of Jesus. This is explicitly attested to by two evangelists, Matthew and Luke. And that the other two say nothing about it, is one of the chief tokens by which those who cannot believe in such a birth, justify this disbelief. But are we quite sure of this? This beginning of the earthly life of Jesus seems to me to be clearly alluded to in John, and, I will add, by Paul, since it is also a strong point that there is no reference in any epistle to a supernatural birth. But only in a single instance is it called a **birth**, and that is when Jesus in his answer to Pilate declared (John 18:37), "To this end was I born and to this end **am I come** into the world, that I should bear witness to the truth." Is it not a bit significant that in every other of the twelve references to the beginning of his earthly life this word "come" is used? "I came down from heaven." "I came into the world." "I came from God." And so Paul (Rom. 9:5), "Of whom Christ came," and (I Tim. 1:15), "Christ Jesus came into the world." This would seem to be the universal practice of the first Christians if they had occasion to refer to the beginning of Christ's earthly life. And there seems to me to be a sweet and precious delicacy in it, as an allusion to the real fact. I would much rather read in a creed, "Came into the world," than "Born of the Virgin Mary." I would rather speak as Christ and the apostles of this coming than of the "Immaculate conception." And I see evinced in the gospel story, wherever the exact, literal fact must be expressed, this same cleanliness of thought.

But realizing very well that to others this may seem fanciful, invisible to any other critical eye than my own, I call attention to the fact that except once or twice in the first three chapters of the Acts, there is no allusion, by any New Testament writer, to any of the miracles wrought by Jesus except that which crowns them all—his resurrection from death. The raising of Lazarus, the feeding of the five thousand, the giving of sight to the blind—no mention of these, nothing to show that they were remembered at all. And very nearly the same thing is true of Christ's words. We have but one quotation from him, and even that is a saying not recorded in the gospels. It is **he himself** that is lifted up to draw men unto him, and so far as miracles could assist their testimony, it was given by God to them themselves to work them when necessary.

Let me come now to the story itself, so simply yet so wonderfully told, the brief, modest, unvarnished statements. —how in contrast with what human wit would use, or what it actually has used in gospels uninspired! In a previous paper I wrote concerning Matthew. Let me here speak of Luke.

I am not unaware that some critics have as they suppose detected inaccuracies in Luke's writings. I think it safe to say that no other writer in the whole Bible has touched secular history at so many points as Luke has done. It would be strange if there should not be opportunities to discredit him, especially since the world's way in dealing with these discrepancies is to give to Berosus in Babylon or Herodotus in Greece **carte blanche** to affirm, and has required the Biblical narrator to agree with them or be discredited.

Of course it is impossible in a brief jotting to go largely into this question of the agreements between Luke and reliable secular writers, but I will cite one case, the most notable one. In Luke's story of the beginning of the earthly life of Jesus, mention is made of a world-wide, that is, Roman, empire, wide taxation or enrollment, which was used in God's providence to bring Mary to be in Bethlehem, so that Jesus might be born there, as had been predicted concerning the promised Messiah. Students of Roman history denied that any such command had been issued at or near the time specified by Luke. "The evangelist was misinformed, and he may have been misinformed about a good many other things." During the last week I fell upon a quotation from Sir William Ramsey ("the greatest student of St. Paul the world has yet produced") to the effect that he "**owns a tablet dating back to the time of Luke**, which fully confirms this statement and leaves no room to doubt that Luke was accurate." It is added by Sir William that Luke is now more fully corroborated by external evidence than ever before.

Did any one not blinded by naturalistic prepossessions ever read his writings, whether in the third gospel or in the Acts, without feeling that their author had the true historic spirit? Somehow to me it seems to shine all the way through,—just that which he himself modestly claims, that he had "traced the course of all things accurately from the first," and that he had done this that the friend of God for whom he wrote, might "know of a certainty" the facts. No historian of ancient or modern times ever expressed the ideal of a true historical research better than Luke does in these words. Where then in his "tracing the course" of events connected with the coming of Jesus into the world could he have gone, as to an **eye witness**, except to Mary herself? I think that we may easily conceive that those two years which Luke spent in comparative leisure, with Paul a prisoner at Caesarea, were used under the eye of the great apostle, in going for his facts to "original sources." Where would he find the sole **original** source for his story of Christ's infancy? Where, but in Mary the mother herself? We need not think of her as very old. Accepting 58 to 60 A. D. as the period of Paul's enforced sojourn at Caesarea, Mary may well have been less than eighty years of age, and under the tender care of the beloved disciple to whom Jesus committed her, it is quite conceivable that her eye was still bright, her memory retentive, and the events of her youth, recalled across more than half a century, may have been more vividly seen and more exactly described than those of only a twelvemonth past would be. This is a matter of present experience with some of us who have passed four score.

And so we see this "beloved physician" given perhaps for this reason the freer access to Mary, sitting before her, note tablet in hand, and listening intently and weighing every word. The visit of the angel and the wondrous message which he brought are recited as though it were but yesterday that it occurred. That hard, long, eager journey to her cousin Elizabeth, and the greeting she received there, and the story which, probably for the first time, she heard there, were vivid in her memory still. The song that she sang there, under divine inspiration, has been said or sung by her ten thousand times, and she recites it word for word, and Luke's tablet holds it now, to be thereafter a song for and of the ages.

Some one will call this fanciful, but I will still say, in view of Luke's preface to his gospel, that if he tells the

truth, no other origin of these two chapters can possibly be conceived more probable than this.

And so it comes to this question, and no other: Have Matthew and Luke told the truth, or do their sacred gospels both begin with lies? The characteristics of these two men, intellectual as well as moral, forbid us to think of them as deceived by dreams or idle rumors or incipient myths. For me, at any rate, there remains but this alternative: either the facts of the nativity were as they describe them, or they themselves are wilful falsifiers; and which of these conceptions I accept, it takes me not one instant to decide.

What is the use of trying, at the bidding of a naturalistic philosophy, in an endeavor to rule out God as a person in whose image we were made, supreme in nature but likewise supreme over nature, the Author and Executive of nature's laws but never yet their slave, able to use them and work through them in ways wonderful, past human finding out,—what is the use, where is the wisdom of trying to wrench from the story of Christ that which for us, shortsigted as we are, seems supernatural? It will leave the whole history torn to shreds. Jesus is himself the greatest miracle. No wonder that signs of his divine power and love attended his teaching and attested God's endorsement of his redemptive work! W. C. P.

Among the Churches.

CALIFORNIA.

Tulare—Tulare reports ninety at its annual meeting; finances in good shape; large attendance at church services, a Sunday-school that has overflowed into the parsonage, an increase of two hundred dollars in the salary and plans for immediate enlargement of the church building. E. D. Weaga is pastor.

Loomis.—The reports at the annual meeting brought out the following facts: During the year 27 have been received into the Church. Ten have been baptized. The Sabbath School has had the best year in the history of the Church. The Church sustained a lecture course. A young people's club has been organized and has nicely fitted rooms with a membership of fifty. The Christian Endeavor Society has just held an all day rally with splendid results. The Ladies' Aid Society has had a very prosperous year. They have bought and paid for two lots adjoining the church property. This will give ample room for the contemplated new church building. They are out of debt and have $73.00 in the treasury. The annual meeting was held at the club rooms. A splendid dinner was served and a good social time was had; the attendance was very large and everybody voted the meeting a grand success. This is the strongest Protestant church in the county, and it has a very promising outlook.

Pasadena First.—Twenty-one were received into membership Dec. 7, seven of these on confession. On the last Sunday in November Rev. Chas. Telford Erickson thrilled the evening congregation with his story of Albania and her possibilities. Miss Miriam Woodberry, of New York, secretary of the Woman's Department of the W. H. M. S., captivated her hearers at the December meeting of the women, in an address on Immigration.—The Woman's Church Aid Society this year made a radical departure from the custom followed for several years, of holding a bazar in November. Early in the year the women of the church were divided into groups, or "wheels," as they were called, the chairman of each being denominated as the "hub" and the other members the "spokes," the whole "machine" being known as a Decacycle. The various wheels were given the largest liberty as to the amount of money they should raise and the manner of raising it. A few tried team enterprises, such as sales of cooked food or special articles; one had a striking saying of the pastor's printed on wall-cards, which found a ready sale, and one gave an evening entertainment; but the majority preferred to give their money outright, or to earn their individual portions privately. Occasional meetings of the wheels at the homes of the spokes, kept up the social side of the society's work, and at the time of the usual sale during Thanksgiving week, a "Decacycle Meet" was held, when each wheel was asked to contribute a "stunt" for an evening of fun. About $735 was netted in this way, and the general opinion seemed to be that the money was raised more easily and satisfactorily than by the bazar method.

NOTES AND PERSONALS.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday.

A reception was given recently to the Rev. John Sharp, a retired Congregational minister, at the home of his daughter, Mrs. Lydia Barnard of Fruitvale. The occasion was that of his 81st birthday. Mr. Sharp came to California two years ago in very poor health, but he is now hale and hearty. The California climate has been very invigorating to him. Mr. Sharp began his ministry in England. After coming to this country he served churches in New York, Massachusetts and Michigan. Besides the Oakland friends and relatives who gathered to congratulate him on his birthdy, telegrams were received from Eastern friends.

WASHINGTON CHURCH NEWS NOTES.

The 75th anniversary of the establishment of Christian missions in the Spokane country by Eells and Walker, was cerebrated by the Colfax Congregational Church, Rev J. H. Bainton, pastor, on Dec. 14th. Addresses were made by Judge McCroskey, Hon. J. A. Perkins and Rev. T. W. Walters, the three speakers having been acquainted with Dr. Cushing Eells.

Rev. T. W. Walters a general missionary in Eastern Washington and Northern Idaho for 14 years, has gone to Berkeley, Cal. to spend a part of the winter with his daughter Miss Helen, who is making a fine record at the university.

Rev. H. O. White has closed his work with the Chewelah church, and has returned to his first love by accepting a call to the Baptist church of Palouse. He leaves the Chewelah church in good condition and it is seeking a new pastor

Rev. C. T. Cooley, has been called to the Westlake church, Idaho, and has begun work.

President Penrose of Whitman College delivered the historical address in connection with the celebration of the Fortieth Anniversary of the completion of the Northern Pacific Railway. On December 16, 1873, the lastt spike was driven at Tacoma by General Carver. The celebration of this notable event in the history of the Northwest occurred Sunday, December 14, in the Congregational Church at Tacoma, and was marked by the attendance of many men important in the industrial and political life of

the state, as well as of leading officials of the Northern Pacific Railway.

AN ARMENIAN ORDINATION IN LOS ANGELES.

On Sunday morning, Nov. 23, 1913, at the place of worship of the Armenian Branch of the First Congregational Church of Los Angeles, Mr. Aram S. Yeretzian was ordained to the gospel Ministry. Rev. Wm. M. Brooks presided in the necessary absence of the Moderator of the Los Angeles Association. The sermon was preached by Rev. Geo. F. Kenngott, the ordaining prayer offered by Rev. James D. Eaton and other parts taken by Rev. Messrs. G. Gazarian, Theodore Isaacs, F. W. Fairfield, Mr. Guadjian, A. Vartanian, W. H. Day, Mr. Giragosian and H. K. Santikian.

The Association was so much interested in the paper which Mr. Yeretzian read that there is given here that portion of it which related his early life, education etc.

"Born in Armenia in 1878 my family history and my name itself show that I am a descendant of an ecclesiastical ancestor. 'Yeretzian' means the son of the priest or pastor. My grandfather and uncle were priests in the old Armenian apostolic church, but my father in his early youth coming in contact with the American Missionaries accepted the Evangelical faith and has since been a preacher of the gospel of Jesus Christ in the interior of Turkey under the auspices of the American Missionaries. So born in a Christian family, nurtured and living in a Christian environment, being the son of an earnest and devotedly pious father and mother, naturally I grew up to become a Christian.

"I received my early education in the American Missionary Schools at Bitlis, Turkey. When I was 17 years old and a senior in the High School, I had a great experience, the turning point of my life. I felt in my soul that something was lacking in my faith, in my religious experience, in my relation with my God. There was a thirst after the real and the vital truth. It was a struggle in my inner soul: 'Am I a real Christian, is God my personal God and am I his child? Is Jesus my own Savior, or am I a Christian, because my nation, my ancestors, my parents have been Christians?' Oh, that struggle continued in my life for several months. One day I was fortunate enough to hear that an American Evangelist had come to our city and was preaching salvation. I left my school classes for several days and attended the revival meetings. I did not like the emotional and the mechanical methods of that man of God, but the personality and the plain appeal to every heart touched my heart too. Coming back one night from the meetings to my room I closed the door and for hours I was on my knees, praying God to forgive me my nominal Christianity. It is impossible for me to forget those precious hours in which I consciously surrendered my will and my whole life to my master and my God. From that sweet moment my life was changed. I found the real peace. I realized that now I was the child of God. It was not this inherited God that I was worshipping, but it was my own God, my Lord and my Savior, my personal Redeemer.

"After my graduation from the High School I went to Euphrates College, Harpoot, Turkey, a college founded by a great American Missionary, Dr. Crosby Wheeler, whose memory is sacred to me. My professors were famous American Missionaries, Dr. Gates now president of Robert College at Constantinople, Dr. Barnam, Mr. Browne, and some native teachers. You know what it means to be a student in a Missionary College. A Missionary College is also a Theological Seminary. The religious education is the first thing In three years I finished the four years' College course and accepted the invitation of the College Board to become a teacher in the same institution. From 1898 to 1907, nine years, I was a teacher in Euphrates College teaching history, Bible, and language. I was elected for seven years to be the president of the C. E. Society. I was also superintendent of the Sunday School of the Armenian Church for seven years, and a deacon. With all these blessed responsiblities I had the privilege of preaching the gospel in churches and helping Missionaries as their translator. Then came the sad departure from my country. In 1907 an account of Turkish despotism and on account of the condition of my family I was obliged to leave my beloved work and beloved College for America. With my family I came directly to Fresno, California, and spent six months in preaching at Fowler. While I was corresponding with President Nash and planning to go to Berkeley for a higher education, I received an urgent invitation from the Armenians in Chicago to go to that city to preach to them and at the same time to study. This was a providential arrangement for me. I went to Chicago and from 1907 to 1910 I studied in the Divinity School of the University of Chicago, graduating in 1909 with the Ph. B. degree and continuing as a graduate student. My purpose was to go back to Turkey to my beloved work in Euphrates College. The Missionaries urged me again and again, but the new Adana Massacre and the hopless condition of Turkey kept me back. I was praying God to open me a new way to serve my people in this free country and God heard my prayer. It was in October, 1910, that I accepted the call of the Armenian Branch of the First Church of Los Angeles and came to work among them."

FROM OUR NEW INDIAN MISSIONARY.

The following letter from the new missionary to the Indian, recently appointed by the American Missionary Association, in co-operation with the Northern California Home Missionary Society, should have prompt response from many friends of the Indians. The Indians about Fort Bidwell have never before had a missionary.—E. W. H.

Fort Bidwell, Cal., Dec. 16, 1913.

Dear Mr. Hinman:

I have been wondering if it would be possible to get a Missionary Box for these Indians here this winter. There are about twenty who are decrepit, or blind, who are on the "ration list," and who will be in sore need of clothing. I have seen a number who are so very old that they are disabled, or totally blind.

They look thinly clad and of course their homes are not comfortable, and I was thinking that if some things could be sent for men and women it would be a God-send to them.

Coats, overcoats, underwear, dresses, shawls, boots, shoes, hats, caps, sweaters bedding etc. etc.

I know that many times there are things thrown away by people in the cities perhaps out of date, or even half-worn out, that would add greatly to the comfort of these people.

Now, if you think it possible and can suggest some way by which I might get a box for them, by writing to Missionary Societies or otherwise, I would be happy to have you do so. Yours sincerely,

H. M. BOWMAN.

The Home.

I believe in God, and the power of truth,
In the wisdom of age and the strength of youth.
I believe in the pure heart of each little child,
In the atom of worth in a wretch defiled.
I believe in manhood, and womanhood,
In work as humanity's greatest good.
I believe in the fight till victory's won.
And a smile for death when life is done.

—Cecilia Hoerr de Packh.

CHILDREN'S IDEAS OF LIFE.

How little we older sojourners in this world realize the strangeness of it to our little comrades, who are just starting on their journey of life! We have grown so accustomed to its wonders and its ways, to its changes and its order, that we forget they were ever new to us and that there was a time when we, too, did not know what to expect.

When so many marvels met us on our way, why might there not be others also? Why not fairies and brownies, giants and ogres, talking wolves and bears that keep house comfortably with beds and chairs? I remember one little girl, who on seeing the bears at the Central Park, cried out eagerly, "O, there's the middle-sized bear, but where's their chairs?" All these things seemed no more improbable than many others which we saw or heard of. Why shouldn't a pumpkin be made into a chariot as easily as into a pie? It resembled one no more than the other, to begin with.

And since, in some mysterious manner, a beautiful plant, bearing, after a time, lovely flowers, would appear where we had put into the ground a little, hard, black seed, that gave no promise of life or beauty, why might there not be seeds that would produce plants bearing toys or cakes or candies? Or, if seeds would grow, why not other things that looked no less promising? One of my kindergarten children planted a marble, and waited long for it to come up, and I imagine that many of us can recall some such experience of our own.

How strange it seemed, too, that while water was to be found everywhere, all ready for use, we had to go to the cow for milk! Why were there not springs and rivers of milk, as well as of water? I remember thinking that this must have been the case in Canaan—that "land flowing with milk and honey." It was all unaccountable, and anything might turn up.

It all seems far away now—we have grown used to the world, and know what to expect—to a certain extent at any rate—but we cannot get a child's point of view at all, nor understand how to help him, unless we can realize, either from our own experience, or from observation of children, these early impressions.

For instance, we know that we can't fly, and we ceased to expect to, but doesn't almost every child try to fly? When my nephew was two and a half years old he had been watching the birds one day, and presently he said to me, "I'm going to fly up in a tee." He stood under the tree and jumped up and down for some time, and finally remarked in surprise, "I can't fly!"

I said, "you have no wings." Whereupon he turned his head, trying to look at his back, and asked, "Where are my wings?"

At another time, on seing the half-moon, he inquired, "Where is the other half of the moon and why don't they mend it on?" We, who are so accustomed to the waxing and waning of the moon, do we ever think how extraordinary it must appear to children, and to savages, who do not understand the reason for these changes in appearance? Is it any wonder that so many stories and myths have grown up, in explanation of this mystery?

The same child asked at Christmas time, about a year later, "How does our Heavenly Father make all the toys?" Being a country child he was accustomed to see natural objects—as trees, rocks and streams—and had been told that God made them, and though he knew that some things, such as puddings, bread and his clothes were made by people, he probably supposed that all the things which appeared "ready made" in his world were made directly by God.

On the other hand, a city child who sees little of nature will often refer natural processes to human agency. I saw this illustrated a short time ago, while talking with some tiny city children. They were talking about the snow, and when I asked them what became of the snow in summer they insisted that "it was all shoveled up and dumped in the river" When we brought in some snow, and they saw it turn into water their surprise was great!

Indeed the melting of ice or snow is generally a great surprise to little children. How often a snowball is brought into the house "to keep," and vainly sought for later. I remember a little girl, in a friend's kindergarten, whose lunch could not be found. Jessie was in tears, and the teacher searched everywhere, and finally asked, "What did you bring, dear?" "A piece of ice," answered Jessie.

Sometimes this ignorance of the world has disastrous effects and not seldom what we call "mischief" is really want of knowledge. I remember that one of my brothers tried to use the doormat as a boat (happily only in the basin of a little fountain) and was astonished to find himself taking a bath, instead of a sail.

I feel strongly that in dealing with children we should keep in mind their ignorance of the world—of the laws of nature and the customs of grown-up people, and should overlook, or treat leniently, a good many things that are trying and perplexing to us. If we should suddenly find ourselves in an absolutely new and strange country, where we did not know the laws and customs, and understood the language very imperfectly, I think we should be apt to commit a good many blunders, and we should think it pretty hard to be laughed at or scolded for them. And yet the strangest foreign country could hardly be as strange to us as the whole world is to little children.

How can we best help them to live and learn? It is evident that they must learn what to expect—must learn that this world is really a world of order—that effect follows cause, and that things do not happen arbitrarily. They will learn much of this through their own experimenting, if we allow them freedom enough, and do not interfere unnecessarily, only guarding and guiding them in their researches, and trying to answer their questions clearly and patiently. And in all that we do let us be very careful not to dull their interest, or make the world seem cold and hard to them.

The world is full of wonders and of beauty, and a world of law and order is not cold and dull, but deeply interesting—far more interesting really than the fancy and caprice of a fairy tale. And though the child's crude ideas of God's making the world and all things in it, as a man might mold images out of clay, must gradually be changed

to a knowledge of the slow processes whereby all things have come into being, yet he need not lose from his thought the idea of the Heavenly Father, who has ever been in his universe and is still working in it, making it a universe of law and order where we can live and work with him.—Mary G. Trask.

For The Children.

PATTY ANN'S COMPANY.

If the old black pig thought he could make Patty Ann smile, he was mistaken. Patty Ann was obliged to stay at home on the farm that summer afternoon, and the pig had been requested to be happy as possible in a five-acre lot. The pig gazed steadily at Patty Ann, where she sat under the apple-tree looking crosser than the crossest bear in Johnson's "Natural History." Then he winked at her. He must have wondered why Patty Ann didn't say, "Nice old pig, nice old fellow!" and toss him an apple.

"Oomph? Oomph, oomph?" inquired the pig.

When Patty Ann answered not a word, that pig stuck, his nose under the fence and said, "Oomph! Oomph! Oomph!" which isn't a bit like "Oomph? Oomph? Oomph?"

"Oh, go away!" said Patty Ann. "You don't know how lucky you are to be nothing but an unthinking pig in a big, big field. What if you were me and never could go anywhere or see anything? What if you were me and there wasn't anything in the world you could do to have a good time?"

At that moment an automobile came "chug, chug, chug," down the country road. In the back seat sat two little girls: they were twins. When they saw Patty Ann, they smiled and waved their hands. Patty Ann was polite enough to wave back, but she didn't smile.

Suddenly came a loud bang! "Punctured a tire!" exclaimed Patty Ann.

The black pig might not have been so frightened if Patty Ann had spoken a little louder; but, not understanding what was the trouble, he fled in great haste.

"Guess your pig thought my father shot him dead!" suggested one of the twins when Patty Ann ventured down the green bank to the road.

"Look! He is still going. Why, I didn't know pigs could run like that."

"Have you a telephone, little girl? inquired the twins' father. "I believe I shall have to send back to the city for help."

"Yes, we have a telephone: it is in the dining-room, and mamma is there, too, and the outside door is open."

"Is this a farm?" asked one of the twins.

"Yes, it is our farm."

"We were never on a farm before in our lives!" exclaimed the other twin. "And this is papa's first automobile, and he never went in the country with it before."

"Of course," went on the twin who had spoken first, "we have been to Atlantic City and such places, but never, never, never did we take a walk in the sure-enough country."

"Then come with me!" urged Patty Ann, all smiles in a minute. "I love to have company! I'll take you to see the barn and the hens' nests, and, oh, everything! Farms are lovely.

"Look! Look! Look! shouted one of the twins, standing still under the bank and pointing toward a big stone. "See it hop! What is it?Oh, what is it?' '

"That? Why, that is nothing but a toad, and toads always hop!" explained Patty Ann. "Oh, come let's tell my mother,"

"O mamma, mamma!" called Patty Ann, running to the house with a twin on either side, "here are some little girls who never saw even a common toad."

Patty Ann's mamma straightway gave each twin a glass of milk and cookies with raisins in the centre. After that she told Patty Ann to allow her company to pick flowers and to let them go wherever they chose because it would be an hour at least before their father could get help from the city.

To Patty Ann's great surprise the little girls chose weeds instead of garden flowers.

"We never saw such pretty flowers growing," exclaimed the twins as they searched for dandelions and goldenrod in fence corners. "And what is this kind of a bird? Oh, Patty Ann, Patty Ann, what is it!"

"Why, that isn't a bird, it is a katydid! Didn't you ever see a katydid, katydid, did, did, did?"

"No, never, never! Oh, Patty Ann, what a beautiful place your farm is! Horses and cows and little lambs and hens and chickens and turkeys and hens' nests and wild flowers and a little brook and green things growing and place to play everywhere. And toads and snails and"—

"Oh, dear," interrupted the twin sister, "papa is blowing the horn, and the farm party is ended, and we must go and tell your pretty mother that we have enjoyed the afternoon."

"Such politeness," murmured Patty Ann softly, to her sunbonnet. Then she surprised herself by saying aloud: "You are the pleasantest company I ever had, and I hope you will come again. The farm is always a lovely place, even in winter."

When Patty Ann's company was gone, the little girl went to the fence and called the old black pig.

"Come, piggie, pig-ee, pig—come, piggie, pig!"

"Oomph? Oomph? Oomph?" answered the pig from behind a clump of bushes where he had been taking an afternoon nap.

"I hope, old fellow," said Patty Ann, as she tossed apples over the fence, "I do hope you will never mention what I said before my company came. You see, I've changed my mind."

"Oom—oom," agreed that old black pig, and he kept his promise.—Frances Margaret Fox, in the Presbyterian Banner.

HIRAM'S DOLL.

"Oh, oh!" cried Kitty, running into the barn. "Oh, dear, I am so scarced!"

Jack was making willow whistles, but he looked up.

"What's the matter?" he asked.

"Oh!" said Kitty, again, "I was coming across the cornfield, and there was a horrid man there; and he tried to catch me."

"A man?" said Jack.

"Oh, yes.A great, horrid, ugly man, like a tramp, and all in rags."

"Don't you be scared, Kitty," said Jack, who was a brave little fellow. "Father and Hiram are over in the east meadow, getting the hay; but I'm here, and I'll go and see what he wants."

Kitty begged him not to, for fear the man might hurt him; but Jack said stoutly:—

"He might be after the chickens or the new calf, and I must look after things when father is not here. I'll take Towser."

He whistled to Towser, and ran off to the cornfield. Kitty was afraid to stay alone, and so she followed him, but at a safe distance. Baby Dick trotted at her heels. Just as they were getting under the fence, they heard a ringing shout from Jack, who was in the middle of the field, and, when they came in sight, they found him shaking the arm of the "tramp."

"O Kit, you goose!" he cried. "It's only the scarecrow Hiram made yesterday to keep the birds away from the corn."

"Why," said Baby Dick, "he's noffin' but a drate big dolly."

"Yes, that's what he is," said Jack. He's Hiram's doll."

Hiram's doll stood in the field all summer, and the children went often to see him.

And so, when things frighten you, if you can only be PACIFIC AH ..thpj TWO brave, like little Jack, and go right up and look at them, you will very often find them only scarecrows.—Our Little Ones.

PROUD OF A PATCH.

A poor boy, with a large patch on one knee of his trousers, was laughed at by a schoolmate, who called him, "Old Patch."

"Why don't you fight him?" cried one of the boys. "Id give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of the patch for her sake."

A patch is better than a hole, and patched garments which are paid for are more comfortable than new ones which make a man afraid to meet his tailor.—Sunday School Advocate.

AFTER AWHILE.

All dem roses gwine to fade—
Honey, don't yo' sigh;
Gwine to be more roses made
Fo' yo' by en by.
Gwine to be mo' roses grow—
Don't yo' worry, chile,
'Bout dem tho'ns dat hu't yo' so—
Roses—Afteh while.

We des bleeged ter hab some night,
Sho'es yo' is bo'n,
After while hit gwine be light—
Fines' kind of mo'n
Darkest clouds dat eveh was,
Hangin' roun' dis chile—
Don' yo' worry none becuz
Sunshine—afteh while.

All dem teahs dat come terday
Has dey pu'pose too;
Afteh while dey gwine erway—
Hit's de way dey do.
Teahs—dey wash erway yo' woe—
Don't yo worry, chile—
Soon de sun shine on de snow—
Afteh while—a smile.

—Baltimore American.

SOMEBODY ELSE.

There's always somebody else, my dears,
Who grieves when a child is bad;
Somebody watches the smiles or tears
Of each little lass or lad;
If your foreheads frown but a little while,
Somebody else is sad,
And whenever your sunny faces smile,
Somebody else is glad!

No night so wild but brings the constant sun
With love and power untold;
No time so dark but through its woof there run
Some blessed threads of gold.

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A merry heart kills more microbes than any medicine.

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